

## Daily Eagle

## THE HINDOO WIFE.

HOW THE COURSE OF TRUE LOVE IS MADE TO RUN SMOOTH.

The Present Condition of the Hindoo Widow Not Heretofore Correctly Represented—Rule of the Mother—Pity and the Bath—Use of Oil.

One of our newspapers lately contained a short article from The London Standard, entitled "Hindoo Child Marriage." It described as pitiable the lifelong state of the Hindoo widow, who had never been more than a bride, her sons years ago having died, leaving her a widow when she was a little girl. A Bengali of Calcutta, a university graduate, and wealthy member of society, on reading it says that it is strongly put, and moreover applies to a condition many years passed by; that the Hindoo widow as "spart and accused, her hair short or shaved wholly, in coarse and often squalid garments, her instincts starved into inaction by constant fasts, a silent, shunned, stiff, disfigured object, and often hideously bald, forbidden all hope of joy," has some foundation, but it is intensified, exaggerated, of even her condition fifty years ago.

She fasts frequently, at stated days. She wears no colors, but that makes little difference, as the present mode in Bengal dresses every lady of respectable rank in white, except that on the edge of her two wrappings there is a narrow line, gold, pink, crimson, etc., the widow's robe being only distinguished by the absence of that outer line or thread of color. She becomes interested in the children around her in the house. She is often a favorite, and she has a busy and useful place in the Hindoo family.

THE MOTHER'S RULE.  
A Bengali Brahmin joined the conversation barely by saying, "They have liberty," as contrasted to the restrictions and the obedient condition of widows. So long, however, as the son's mother lives the widow is subservient. Sons stay at home, living with the parents. Daughters thus leave their own parents as soon as they are old enough to take the position of wives, the matrimonial vows and obligations having been made in childhood.

The oldest mother in the household continues to be the highest social monarch in the house—the despotic dictator, to whom all the family conventionally pays ceremonious deference.  
This Bengali gentleman, 32 years old and the father of six children, from the promptings of a happy experience gave a glowing eulogy upon the Hindoo social system. The Hindoo pair, having been selected by adult judgment, begin acquaintance as playmates, grow into friends, ripen into lovers, and become, as they were predestined, comrades. It is a case in which the course of true love runs smooth, and he considers it a most romantic career. He tells me that the home life of Hindoo women has little coloring of fiction or scholarship, but that it is very rich in the affections. From early morning all the time they are busy in supervision of the management of the little ones and in provision for the comfort and the food of all.

His duties and the bath, two never neglected items, occupy no insignificant portion of the day. This mother, a lady of 63 years, fasts often because she is a widow; has bathed twice a day all her life and is in excellent health. The usual bath, whether in a stream or in the house, is merely a pouring of water over and over the body, mostly on the shoulders. Any other sort of washing of the person they don't seem to consider "a bath."

OILING THEIR BABIES.  
Oil has a fluent part in the oriental toilet. Mothers are fond of oiling their babies completely from the little head to the little toe and then washing them off, when the skin comes out very clean and soft. This item I have from a British widow and mother who has been here from childhood. She also tells me that a bath can be given without danger of adding to a bad cold by first freely oiling the sore chest, and that it may even remove the soreness. They generally use coconut oil as being the oil of the country. Oil for the forehead or a hot head is a better cooler than water. The water dries immediately and leaves the skin burning. But in case of either a sun heated or thought heated head, if a soft oil is poured on with the lavishness of cologne or plain water, the scalp actually drinks it up, is the experience of this country.

The northern nose often turns upward at the use of coconut oil that is not fresh. The nose of the common people is less affected in that way. In truth there are scents worse than stale coconut oil. From the universal contempt among habits of the oriental toilet comes the frequent reference to anointing in the Bible, as of Aaron, the high priest; as also Mary Magdalene's alabaster box. Possibly the supply hand joints of all the oriental people have received their faculty of bending backward from this universal use of oils. Oil plays a conspicuous part in Hindoo scalp-dressing. Also the Christian Catholic church annually dresses its "holy oils."

One after another custom strikes the stranger—as a primitive counterpart of something which has not disappeared from modern traditions or which yet exists in the west, in a modified, or in the same old form, until at last we find everything in modern civilization can be traced to "the cradle land of arts and crafts"—Anna Ballou's British India Letter in Chicago News.

M. Boussingault's Demonstrations.  
M. Boussingault, the celebrated chemist, whose death has just been announced, was a remarkably successful experimenter, notably, perhaps, in such matters as related to plant life and the chemistry of food stuffs. It was his wise and strikingly demonstrated the influence green plants exert upon the air when exposed to the action of sunlight, driving in of the poisonous carbonic acid and replenishing it with the life giving oxygen. He also conclusively proved—to be remembered by those who keep plants in small, badly ventilated bedrooms—that in darkness plants behave exactly like animals—that is, they rob the air of oxygen and charge it with carbonic acid. Amateur gardeners may take a hint from one of the researches of Boussingault that went to prove the high value of pigeon's dung as a food for plants. Mixed with water it forms a rich and highly beneficial manure for all kinds of pot flowers. Indeed, it is said that in some parts of Spain pigeons were kept for this purpose as much as 40 a pound.—Pall Mall Gazette.

He Staid in the Banks.  
Mr. Frank Hutton, editor of The Chicago Mail, frequently spends a month at the Fifth Avenue hotel. Decoration Day he was asked why he did not parade. "Parade?" he asked, the fire flashing from his eyes. "Why, I have had enough marching. The war satisfied me for all time to come. I will not even march in a political parade, much less join a military organization. That kind of glitter and outward show may have an effect upon the hot blood, but not upon me. I went into the war when I was 16, and carried a musket. I was willing to march then. One day an officer, whom I knew, asked me if I did not desire to do staff duty. I asked him if that meant I was to become an orderly. He answered yes. I told him that I had rather be a private any day and carry my musket than an orderly to hold the horses for a lot of officers. I continued in the ranks.—New York World.

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